

The **AMERICAN FRIEND**

June 18, 1953

The Challenge of World Leadership

Harold B. Kuhn

Quaker Men Plan Conference

Merritt Murphy

Friends and the Coronation

George H. Gorman

Near-East Friends Meet

Mildred E. White

Reflections on Spring

Herbert Hadley

Long Live the Queen! Party Line Hypocrisy

Editorials

PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF.

MWF

IN THE NEXT ISSUE: ARTICLES BY XEN HARVEY, CECIL E. HAWORTH,
HAROLD SMUCK AND GEORGE GORMAN

Reflections on Spring

By Herbert Hadley

Herbert Hadley is Secretary of the Friends Meeting of Washington (Florida Avenue), in Washington, D. C. His devotional on the springtime season just past was originally given as a radio address.

ALL of us have been enjoying in these recent months the ever-thrilling arrival of spring. The excitement of seeing the first robin, the impatient waiting for budding trees to burst forth into soft green canopy, the breathtaking view of tree and shrub in luxuriant blossom—these are happy experiences which lift our spirits with each successive springtime. Ahead lies the summer with its heat and sudden storms, with its possible searing drouth and its flash floods. Who among us would not choose—if the choice were his—to live in a land of eternal spring, to immerse himself in a fountain of youth, to dwell in a utopia of bird song and blossom forever?

There is something in all the world of nature which seeks the springtime seasons. There is a tremendous urge in plants and animals for the experience of new and renewed life. We human beings are no exception to this rule of nature. We are thrilled and stimulated by the evidence of new life which the annual spring season brings us. Yet we hold a place in the system of creation which does not limit the quality of freshness, of invigoration, of vitality, to purely biological or botanical expression. We are the fortunate possessors of spirit and emotion, with a potential for newness and freshness at any point in time as the spirit within us responds to God, the Creator, in whose image it is made.

A FRESHNESS OF SPIRIT

This "springtime season of life" of which I speak bears no relationship to the number of years you, or I, or any-

one else has lived. Evidence of these springtime seasons is observed in young and old alike when a freshness of spirit sends its warmth and cheer and thrill penetrating a cold and gloomy world. Was not Jesus saying very much the same thing when he rebuked his disciples for quarreling about which should be greatest in the kingdom of heaven? Jesus, in his very simple and straightforward manner, called a little child among them and said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

These springtime seasons are very much a matter of attitude—of the spirit which abides within us. But this is not all. If the spirit within us fails to bud and blossom, giving some outward evidence of its great potentiality, that spirit is dead. In fact, without the bud and blossom of word and deed it is safe to say the attitude, or the spirit, is not there.

There are, of course, persons who are known as "do-gooders"—the Pollyanna type. A typical Pollyanna doesn't spread much warmth or cheer; the world doesn't thrill at her touch. Why? What is it that distinguishes the do-gooder or the Pollyanna from someone with "springtime in the soul"? The distinguishing feature is the motive behind the act. Analyze the do-gooder or the Pollyanna—see what is the motivating force. Usually you will find the basic motivation is selfish—a desire that some good deed shall be done in return. Again, it was Jesus who said, "If ye love them which love you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again . . . and

ye shall be children of the Highest: for he is kind unto the unthankful and to the evil."

A GENEROUS PURPOSE

So much of what we do—both in our personal and group actions—could only stand condemned when held up to the light of these words of Jesus. Think of at least two of our great national programs of the recent past. These are the Marshall Plan and the Point IV Program of Technical Co-operation—conceived, no doubt, with high and generous purpose—but distorted in the end by our self-centered insistence that these programs must purchase for us services and allegiance.

There is hope, nevertheless, in the fact that any nation does conceive an idea for action with such generous purpose. Even this much accomplished is evidence of springtime in the souls of many men and women who make up the nation. It is to the minds and hearts—and souls—of men that we need to look for the evidences of the springtime seasons. Look about you—not to be critical of others, but to try to see that within the other man which is good. You may be surprised. You will be cheered and thrilled at the acts of kindness, prompted by no other motive than love in the heart, which you will see done many times in a day.

Look well! Where you find one act of lovingkindness done, you will find another, and still another related to it. It is the response of one act of genuine kindness to another—a kind of atomic chain reaction of Godlike love—which will eventually overcome the evil forces of this world and bring to the hearts of men eternal spring.

The demand for Bibles is the greatest in the history of the world and far outstrips the supply, the American Bible Society reports. Not only is there a demand for more Bibles in most countries in the world, but for more easily understood ones. There are more revisions of the Bible going on now than at any other time in the history of Christendom.

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Editorials . . .

When Is the Press "Secular"?

It is encouraging when a daily newspaper commends the work of inter-racial progress as did the *Indianapolis News* recently in the following editorial:

Ordinarily the Race Relations Council of the Church Federation of Indianapolis selects some individual to receive its annual citation. Last night, however, it honored three Indianapolis business concerns—L. S. Ayers & Co., Vonnegut Hardware Co., and Indianapolis Morris Plan, Inc.

The federation's goal is a truly Christian approach to race problems. It found that the three firms had adopted employment programs that shunted aside race, creed or color, making fitness the test.

Here is a heartening illustration of what can be accomplished without compulsion or local, state or federal FEPC regulations. Ayres, Vonnegut and Morris Plan have taken an enlightened stand. Progress of this nature minimizes racial issues, accepts citizens on a basis of individual worth and brings nearer the day when race issues will be resolved in the spirit of good will rather than by force of law.

The American Friends Service Committee cannot and does not claim credit for all the facts back of that editorial, but it is significant that one of the main efforts of the A.F.S.C. to encourage fair employment is being exerted in the city of Indianapolis.

There is danger that business firms and the "secular" press may outrun the Christian churches in general and Friends in particular in applying ordinary Christian principles to life. If and when they do—which of them is "secular"?

Party Line Hypocrisy

If any restrictions are to be placed on freedom of speech they should be on persons who use their freedom to destroy freedom of speech—those who use the free market of ideas in order to destroy the free market. Such is the hypocrisy of totalitarian communism. How well even the communist kind of speech can be met by *prohibiting* it is a question, but that its dangers must be seen is important.

Likewise hypocrisy may be evident on the opposite side of our ideological conflict. Not all of those waving the banner of freedom in America are aiding that freedom. They too tend to narrow the breadth of expression necessary for a diverse and healthy open market of ideas. They too tend to create a party line and, one suspects, not without some political motivation.

They in turn help drive people to a self-restriction of honest speech and lay a layer of hypocrisy over the whole nation. In so far as that is true the reaction some day will come and the end will be far worse than a more sane policy of genuine freedom.

Our Non-resident Members

A non-resident member is nearly always a non-active member. Sometimes this inactivity exists when another Friends Meeting is just around the corner or not far away.

Why do moving Friends fail to move their membership? Sometimes it is sheer sentiment—a childhood memory of a specially loved Meeting. Sometimes the "home" Meeting resists the transfer of a non-resident Friend for the financial support that is involved. For whatever reason, Friends by the hundreds (or thousands) have been lost from active service in any Friends Meeting through their failure or that of the "home" Meeting to give notice to another Friends Meeting near which members have moved and in which they might be active.

There are probably exceptions to all rules, but ordinarily Friends who move would do well to move their membership, certainly if it means thereby that they are saved to the work of the Church.

Due to the non-existence of Friends Meetings in many communities we have transferred many members to other churches. Certainly this is much better than spiritual inactivity, but there are many other cases in which Friends might continue as Friends if their home Meetings were faithful in sending notices of removal.

One of the Christian Churches conducts a "transfer church membership week." What they rightly plan for a "week" should be a tradition with Friends.

Long Live the Queen!

As these words are being written, Britain's Queen is being crowned as Elizabeth II by the Archbishop of Canterbury in historic Westminster Abbey. The head of a *state* is being vested with sovereign powers by the *church* in elaborate ritual.

It is not easy for Americans to understand the pomp and splendor surrounding a coronation in the year 1953. It seems to many Americans like the vestige of a day that is gone. Having met many Englishmen, sensed their poise and restraint, we might feel such proceedings do not fit the English temper and spirit. In certain other countries it might be expected—hardly in England. We need, however, to look beyond a royal procession to something else.

The most important aspect of England is not her parade on state occasions but her soul. In a country with much significant history, with great minds in literary and political life covering several centuries, it is not surprising that a sensitive visitor should feel in England a strange kind of flexible solidity, a mental attitude that is both "set" and tolerant. For a while it may keep a visitor puzzled—trying to understand

the peculiar integration of qualities that is England.

It should be remembered, on the basis of this kind of background and spirit, that Englishmen in general know what they are doing when a coronation ceremony is held. They generally know a symbol for what it is. It may be that those of us who deprecate symbols quite easily tend to confuse them with reality more than do many of the people, in every land, who use them.

Certainly the pomp and circumstance of a coronation is an exaggeration of the symbol, and perhaps it represents the restrained, pent up emotions of a peo-

ple who love the spectacular more than they want to believe they do. Here, also, once in a lifetime for the average Englishman, is an affair of church and state that unites both religious and patriotic feelings in one fervent experience.

Americans have parades too, generally less glamorous and often for less auspicious reasons. We too can understand the meaning of a great moving symbol and so with our thoughts more on the soul of a people than on their symbols we can say with them, "Long Live the Queen!"

Let Us Hold Up Our Heads!

World Leadership - - A Major Challenge

By Harold B. Kuhn

THE place of world leadership into which our country has been thrust in our time places Christian citizens under an obligation to take a careful inventory, and calls us to a careful searching of heart and motive. Friends, along with other morally sensitive persons, are asking: Are we, as a nation, worthy of the decisive role into which we have been (perhaps providentially) pushed? Even more important is the question: Am I as a citizen clear enough in my vision, and spiritually capable of accepting my personal responsibility in such a time as this?

Those who are sensitive to the deeper issues at stake realize that Western civilization has been confronted with a staggering choice, particularly in the past half-dozen years. That choice is: whether or not the issues at stake in our "way of life" are worth preserving, even at the price of the accumulation of armed might—if indeed they may be preserved in that manner. The decision has been made, in most of the Western nations, by those whose actions have been dictated by a variety of motives—that is, by those whose controlling motives were only partly guided by Christian considerations.

Realism demands that we recognize that the general policy of

Dr. Harold B. Kuhn, a member of Ohio Yearly Meeting of Friends (Damascus), is head of the department of Philosophy of Religion at Asbury Theological Seminary, Wilmore, Kentucky. He has gone annually to Europe for a number of years, especially to Germany, for religious service. He speaks here out of that experience.

our nation is now set. The brute force of the Soviet world is to be met, and if possible repulsed, by force. Whether an alternate decision was possible at an earlier time is now an academic matter. As part of the larger Christian movement, Friends must live in a world of this kind. This raises the crucial question: What shall our attitude as Friends be toward our nation and its policies? Shall we stand as something of a conscience to our nation? In so doing, shall we be drawn into a critically negative role, seeing only what is wrong with our national policies?

BENEATH THE VENEER

It is the attitude of the writer that there is a place for a balanced attitude in these matters, which will keep in view the approvable features of our national life and policy, as a corrective to a negativism which might grow up if only a limited segment of facts were held in view. I have spent half

of the last five-year period in Europe, chiefly in Germany. While there, I have been impressed by what might be called "the strong Christian undertow" in American life. Contact with some Americans abroad makes one wonder whether our own people really understand what they see in Europe. I refer here, not to the tourist who goes abroad with the "everything's best at home" attitude, but to those who go to Europe with an honest desire to know conditions there.

Those who go for brief periods frequently fail to see that beneath the veneer of order and decorum, Europe has gone much further into social decay than has the New World. Such things as financial credit, taken for granted here, are hemmed in by all sorts of restrictions, due to a basic cynicism with respect to one's neighbor. Concepts of morality which we take for granted as necessary to stable society are frequently brushed aside by Continentals as "puritan"—as if this epithet settled all discussion. The insistence upon chastity which is at least our theoretical norm is looked upon by European intellectuals as "moral immaturity." A reverent regard for the Scriptures as the supreme norm for faith—still typical of most of American Christianity at the grass-roots level, and of large segments of learned men and

women in the United States—is in Europe frequently dismissed with contempt as “fundamentalism.”

TOO MUCH DISPARAGEMENT

The perspectives of time and experience help one to see that we have in our national life much to be admired, as well as much to be desired. Often our positive qualities are overlooked by those who feel that our best ministry to Europeans is one of disparaging ourselves in their eyes. An example grows out of the World Conference. I was living in Munich, Germany, at the time of the gathering at Oxford. So far as I was able to discover, the only release to the press which was published in the papers in the Munich area was that of a Friend beating his breast because the United States possessed such power and such resources.

Doubtless this statement reflected the attitude of but a few, but one wonders what effect such pronouncements have upon thoughtful persons abroad. Many of these have told me privately that they find no instance in history in which the victor has so quickly and so generously come to the aid of the vanquished, or in which a strong nation has acted with such altruism as the United States in the case of the Marshall Plan, Point Four, etc.

Americans will be well-advised to remember that love of country is a strong factor in Europe. The *ersatz* patriotism of extreme nationalists is but a distortion of something deep and treasured in Europe at its best. Sensitive Continentals stand aghast that Americans, in the name of “global thinking,” will deliberately disparage their land. Even foreign Communists look in amazement to see that some Americans would serve as traitors to their country.

Informed Europeans know that only United States’ strength has saved them from being swallowed by the Soviet octopus. They knew, further, that the wheels of European industry owe much of their

present momentum to American financial assistance. Idealistic Friends have wailed to the writer that America had “failed in the Marshall Plan” because so much of its benefits came to the industrialists, while the visible improvement of the lot of the workers was alleged to be small.

Passing by the fact that this last statement is debatable, we might point out to the complainers that we faced insuperable problems as we tried to assist an economic structure which has for centuries been geared to monopolies, subsidies and special privileges. Do they think that *they* could overturn practices hallowed by centuries of usage? If so, they do not comprehend in the least the power of custom and tradition in Europe.

FACTS ON THE OTHER SIDE

Again, some of limited comprehension have come to Europe bitterly condemning the United States for “forcing East Germany to re-arm” by encouraging NATO. It is difficult to understand how any enlightened person can fail to see that we in the West were cruelly deceived by the Soviet Union following 1945. By 1947, lulled by the promises of disarmament, we had two incomplete divisions in Western Europe; the Soviet Union had over 190 divisions deployed on her Western border. Moreover, while we denuded Western Germany of all but a sketchy police force, the Soviet Union, through its puppet government in the East Zone, systematically built up the hard core of an army, training cadres of officers under the guise of “security” and People’s Police. The only effect of NATO was to force the East German government to take the wraps off its feverish military preparations, in progress since 1947.

In the foregoing statements, I am not seeking to increase our dislike of the Soviet Union, nor to argue the merits of the Western European federation. I only plead for

fairness in our evaluation of our national policies.

Friends going abroad will be well advised to remember that Europe is a large place. No conclusion, gained by a small sampling of opinion, is of much value. One is reminded of a young Friend who spent ten days in the United States Zone of Germany—she spoke no German. After interviewing a few persons, she was able to speak with certainty to the effect that the British occupation policy was *far* superior to that of our nation. Among other things, the United States “did too much” for its personnel in the way of PX and commissary privileges, travel concessions, etc. (This same person gladly accepted PX and snack bar privileges and preferential rates on German railways!) What she did not know was that in each zone the citizens incline to view their own occupation forces as especially evil, and to have a blind preference for those of another zone—whom they seldom or never see.

PERSONAL CONCLUSIONS

Perhaps these are enough examples of criticisms based upon inadequate information. To see the question in perspective, the following “What’s right” observations may be helpful:

One: The “Christian undertow” in American life has sought, falteringly perhaps, to save something out of the wreckage left by World War II. Whether an alternative to our policy of “containment” of the Soviet Union which would preserve anything at all of our present way of life is possible or not, we cannot tell. Certainly the alternative of permitting the Red juggernaut to roll where it will is not an attractive one—not to those of us who have worked with the refugees who have fled the Red terror.

Two: We should be thankful to our country for the much-maligned American Dollar. Those of us who believe that the first task of the Christian Church is to

evangelize the nations can be grateful that our economic policy permits free export of currency for missionary purposes. This will be the more appreciated by those who know first-hand the problems of British mission boards, hemmed in and often strangled by Sterling regulations. It would be surprising to know what percentage of world Christian missions is borne by United States contributions.

Three: We should appreciate the generous policy of the United States government with regard to passports. This is a crucial point in our missionary endeavor. An unfriendly State Department could throttle missions at the point of manpower just as could an unfriendly fiscal policy starve missionaries out of the field. Let us be reminded that the dictatorship which arrays itself against us holds diametrically opposed views concerning the travel of its citizens.

Four: Whatever mistakes our nation may have made in its dealing abroad, we may be justly gratified by the general patience and forbearance of our servants in Europe, both in and out of uniform. I have observed our officials "at work" and have marvelled at the

manner in which they have swallowed insult after insult, in their dealings with Iron Curtain officials. To avoid friction and possible war, they have acted with a restraint which commands the deep admiration of those who have been in a position to observe them. To charge our nation with being a "war-monger" is manifestly unjust—unless we mean by war-monger anyone who stands in the way of Soviet expansion.

AN IMMORTAL PLACE

Five: The American Church has made for herself, in the name of her Lord, an immortal place in the memory of all who are discerning. When no other hand was ready to help (especially during the "punitive" year of 1945-46) in Europe, the Church of Christ *was there!* Sensitive Europeans will never forget this. Friends may be encouraged that their patient work over three centuries produced a Christian conscience which took on arms and hands and feet in the task of relieving distress in the post-war chaos.

These facts crystallize into a challenge for 1953. There is danger that in the world leadership into

which we come in the 'fifties, we shall be so anxious to conciliate the free nations, that we shall lose sight of our *major* contribution as a Christian nation. It would be a lamentable abdication of duty if in our educational, cultural and religious leadership, we should succumb to the easy expedient of agreeing to a "world synthesis" based on a mere humanism.

True, the insistence upon an aggressive and evangelistic type of missionary endeavor will doubtless offend nations where non-Christian religions are entrenched. Here we stand at the crossroads. We may (but God forbid that we should) seek to buy friends by making concessions and by soft-pedalling our emphasis upon the active projection of the Gospel of Christ into the nations. Or, we may seize the initiative which has passed into our hands and utilize the opportunity which our world leadership gives us, to insist upon an open-door for Christian missions, and press with a holy vigor the God-given task of preaching Christ crucified to the nations. This is, for the Christian, the focal challenge of world leadership!

NEAR-EAST FRIENDS MEET

By Mildred E. White

THE Yearly Meeting of Friends of Palestine and Syria last met in the spring of 1940. As the minutes recall, the Friends in the Near East were "glad for a period of comparative quiet" in which they might meet together for spiritual refreshment. For thirteen years after that meeting, no re-assembling of the Yearly Meeting was possible. Wars and rumors of wars followed. The border that lay between the Friends in the north and those in the south was frequently closed for long periods. The tragic situation of the refugees disjointed the whole system of business and social life in our area. Palestine disappeared from the map of the world.

All these changes in the patterns of life in the Near East have made Friends more than ever conscious of our dependence upon God and our need of renewing our Christian fellowship. April 3 to 5 was decided upon as the best time for reassembling the Yearly Meet-

ing of 1953. The Friends in Lebanon sent twelve representatives to Ramallah, and the sessions were held in the Friends Meetinghouse. The school for refugee girls which normally occupies the Meetinghouse on week-days was on holiday, so that it was possible for the Friends to hold all their meetings there uninterrupted.

The name of the Yearly Meeting was changed to "The Near East Yearly Meeting of Friends." Emile Cortas of Beirut was appointed presiding clerk, and Herbert Dobbing, principal of the Friends School in Brummana, Lebanon, recording clerk. The meetings for worship were held after the manner of Friends. Out of the silences came varied messages of spiritual encouragement and concern. In the business sessions Friends heard reports of their work in Lebanon and Jordan during the years since they last met as a Yearly Meeting. Boutros Khoury, acting principal of the Daniel and Emily Oliver Orphanage at Ras-el-Metn, Lebanon, gave a moving account of the life of Daniel Oliver, who was the

founder of the orphanage. The story was the more impressive for the fact that the speaker himself had been one of the orphan boys to whom, years ago, the school provided education and a home.

Consideration was given to the testimonies of Friends in the present day. A message on "The Contribution of Friends to the Religious and Social Life of the Middle East" was read by the recording clerk, in the absence of the writer, Dr. Nejib Sa'ad of Beirut. A. Willard Jones gave an address on "The Place of Quakerism in the Post-war World," throwing out many searching questions to challenge our thinking. Paul and Jean Johnson, now in Jordan under the auspices of the American Friends Service Committee, spoke with deep concern about the peace testimony of the Society of Friends. The peace testimony lives, not in any organization as such, but in the lives of individuals.

Dr. Jiryes Mansur, clerk of Ramallah Monthly Meeting, presented a strong concern for the condition of the 800,000 Arab refugees in Jordan, whose

frustrating problems are still unsolved after five years of life in tents, huts and temporary quarters of every description. The Yearly Meeting united with this concern and decided to send a copy of Dr. Mansur's article along with every copy of our Yearly Meeting Epistle to be sent out addressed to "Friends Everywhere."

AT WHICH END OF THE YEAR SHALL WE START?

A poster on Systematic Stewardship was recently sent to all our Meetings in the Five Years Meeting fellowship. We trust one appears on the bulletin board where you worship. Its message is addressed to the financial needs of the Monthly Meeting and Yearly Meeting, as well as to the Five Years Meeting.

The best way to arrive on time at Meeting is to start in time. The same thought is applicable to our Meeting finances. All will agree that it is safer, more spiritual and more intelligent to start *now* at the beginning of a fiscal year and support regularly the work which belongs to all of us.

This year, more than ever before, the Finance Committee and the Executive Council of the Five Years Meeting, have planned a budget that is definitely in reach, though the needs are greater than last year. It is possible, if we start at once and give regularly, to go over the top in our support of the United Services of the Five Years Meeting.

No last-end-of-the-year giving can do this, but steady continuous support will do it. We can do it! Let's resolve we shall do it!

Here are the services and the allocations to them:

For the work of spiritual Advance	\$ 5,800
For Evangelism, Ministry and Stewardship	4,350
For Promotion and United Services	4,550
For Christian Education	19,600
For Mission Service in six fields	82,600
For Peace, Temperance and Social Order	10,400
General: Including Pension service to ministers and workers, library service, <i>The American Friend</i> , work with schools and colleges and other services	12,700

Total for United Services \$140,000

TOWARD SYSTEMATIC GIVING

Our Spiritual Index

Despite the emphasis on regular, systematic giving, Friends are often slow in adopting it in practice through their local Meetings. For most members who can attend regularly, there is no better system than that of the weekly envelope. And for all members, regular and periodic giving, at least monthly, is desirable.

FOR THE GIVER

Systematic giving does much for the giver. (1) It keeps *his attention* focused on **the work of the church**. He thinks especially of it each time he makes his contribution. (2) It reminds him of *his responsibility to the work of the church*. If his telephone bill is a monthly *duty*, why should the church be any less a responsibility? (3) It

keeps raising in the mind of the giver the question, "Why?" "Why should I share in the spiritual work of my Meeting while buying material comforts and services for myself and my family?" That question, faced thoughtfully, will stir the Christian motives of the giver.

FOR THE CHURCH

Regular giving does much for the Church, in the local Meeting and in its outreach. (1) It makes easier the planning and carrying out of a program of service. The local treasurer, the finance committee, the Meeting on ministry and counsel or oversight, and the monthly meeting can develop a consistent, regular on-going program if it can depend on systematic support. (2) It makes a church more spiritual, for a steady, supporting membership is spiritually stronger than is one with haphazard, willy-nilly habits of giving. Where a man's treasure is there will his heart be also! (3) There is more strength in a local church, a local meeting, when its membership pays consecrated, sustained attention to its support of a spiritual program of service.

Some of our Meetings list in their weekly or monthly bulletins and news letters, *not* using names of course, the number of persons giving one dollar a week, five dollars, etc., and thereby discovering the percentage of income that is regular (or irregular). This also encourages members to become systematic.

What would it reveal in your Meeting? It is not only an index on financial support—it also, in large measure, is an index of spiritual life.

Young Friends from East and West met together at Guilford College this spring to plan for the All-American Young Friends Conference to be held August 29—September 4 at Guilford. Young Friends from most of the American Yearly Meetings and six young Friends from Europe, invited and sponsored by American Yearly Meetings, will attend the Conference. Shown above are: (in the bottom row of three) left to right, Wilmer Stratton (New York), Sarah Jane Pate (N. C.), Betty Sue Gardner (Baltimore); (second row of three) Ed Beals (Iowa Conservative), Byron Branson (N. C.), Mary Ellen Hamilton (Indiana); (third group of three) Charles Hendricks (N. C.), Richard Faux (Five Years Meeting Young Friends Secretary), Macy Lewis (Kansas); (top row of eight) John Sexton (Baltimore), James Scherer (Indiana), John Haworth (Illinois G. C.), Philip Shore (N. C.), Sam Humes (Baltimore), Christina Baldwin (Western), coordinator, Barbara Ellicut (Baltimore), and President Clyde E. Milner of the College.

Young Friends Conference Planning Committee



Correspondence

LONDON MEMBERSHIP GROWS

To the Editor:

My attention has been called to the fact that a few delegates to the Friends World Conference at Oxford last summer returned with the impression that London Yearly Meeting is constantly losing in membership. I understand they have reported this to many American Friends.

May I take this opportunity to point out that this is quite contrary to fact. In a recent issue of *The Friend* (London) the membership for the past year was given as 21,018, which is a net gain of 179. The gain in 1951 was 44. Over a period of years there has been a small but consistent gain in membership in London Yearly Meeting.

Of course some of their Meetings are quite small and are not growing. Many of their Meetings, however, are kept small intentionally to secure a wider participation of all members. When a Meeting grows too large, Friends are encouraged to form a new group.

Leonard S. Kenworthy

Brooklyn College

Brooklyn 10, N. Y.

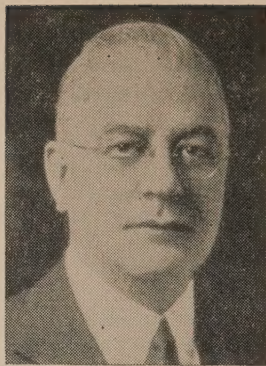
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A TRIBUTE TO WILBUR THOMAS

To the Editor:

As one of the few surviving members of Boston Monthly Meeting who were actively connected with the Meeting when Wilbur K. Thomas was our minister and when we met in the Meetinghouse on Townsend Street, Roxbury, I want to pay a tribute of affection and esteem and genuine appreciation of his work during those years from 1908 to 1918, when he left to take over the executive secretaryship of the American Friends Service Committee. My father was active in the Meeting from 1906 until 1911 when we went to Washington, D. C., and Wilbur Thomas was still here when we returned to Boston. My father enjoyed co-operation with him, always participating freely in the preaching ministry and supporting him in every way possible. He was with us when my father passed away in 1916, in sympathy and comfort by word and deed in our sorrow. He was truly a Quaker pastor of the "school of the prophets." He was essentially a preacher of the gospel and his peace work both with the Service Committee and the Carl Schurz Memorial Foundation were incidental to that. During the war as chairman of the Peace Committee of our Yearly Meeting he was especially active in working with the conscientious objectors. May I quote from one of his reports:

The world today is asking for serv-



Wilbur K. Thomas

ice . . . We who claim to know a better way have all the responsibility . . . We believe there never has been a time in the history of our Society when there was such an opportunity to proclaim the message of goodwill as there is at the present time . . . Opportunities afforded us by the French Government, the United States authorities, and the American Red Cross have opened untold possibilities. We can now give to the world a concrete demonstration of Christian service.

During the last years of his life when his strength was gradually lessening, he still felt he must preach every Sunday, and his residence in Western Massachusetts away from Friends opened to him opportunity in Congregational and community churches nearby. He had preached the Sunday before his death and on his desk were the notes for a sermon he had planned for the next Sunday. His influence will not be lost but will continue to permeate the lives of those with whom he came in contact.

Lyra Trueblood Wolkins

Newton Highlands, Mass.

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AN APPRECIATIVE NOTE

To the Editor:

Thank you for the splendid edition of *The American Friend* for April 23. Living as I do in an area miles from a Friends group, this periodical comes as a harbinger of effective thinking and living going on in many parts of the world. Not that Quakers have any monopoly on these things, but it seems to me that the tradition behind us of "religion in our education, in our science," as David Henley so aptly puts it, is one, if not the secret of what success Quakers have experienced.

Stanley Hamilton's article states so well the idea that it takes good families working together to make a community or church effective. Your editorial on a "Quaker in the Woodpile" is "tops"—so true!

Esther Partington Heafield

634 Second Repley

Hancock, Michigan

JAMAICA FRIENDS OPEN NEW MEETINGHOUSE

The Friends at Highgate, Jamaica, opened and dedicated their new Meetinghouse on Sunday afternoon, April 12, before a large congregation of Quakers and friends of the Friends.

Zephaniah Cunningham, pastor of the Meeting, presided, and George Pratley, English architect and husband of a Lynsdale graduate, and S. B. Hunter, local Jamaican builder, handed the keys of the building to Mrs. C. E. Grave, an English Friend who is the wife of the new principal of the University College of the West Indies. Appropriate music was supplied by Adlin Evans on the organ, and by Mable Vincent, who gave a vocal solo. Charles Vincent, pastor of the Buff Bay Circuit, gave the Invocation. The choir of the Highgate Meeting sang an anthem; Kenneth Crooks of Happy Grove School, read the Scripture lesson on Solomon's dedication of his new temple; Allan Jacobs, pastor of the Port Antonio Meeting, and Alice Kennedy, who started the work at Highgate, gave the Dedication Prayers.

The American nieces and nephews of Sada Stanley, chairman of the building committee, gave in her honor a pulpit made by the boys of the Swift-Purscell Home, and Ruby Mornan Meredith gave the electric lights and fittings in memory of her late husband, Clifford Meredith of Iowa.

An historical statement was read by Sada Stanley, who pointed out that the work was started by Alice Kennedy in 1916, and that the cornerstone of the first Meetinghouse was laid in 1917. Because of hurricanes, termites, and the growth of membership, the old Meetinghouse was taken down in 1940.

The total cost of the building was reported as nearly 3,439 pounds (near \$11,000), of which the estate of Alsina Andrews contributed nearly 900 pounds. Zephaniah Cunningham by his visitations abroad raised about 900 pounds; Five Years Meeting Friends about 160 pounds, other Friends in the U.S. about 167 pounds. Friends in Jamaica contributed in cash and kind 1,320 pounds, and an offering at the exercises produced nearly 70 pounds.

Among those whose faithful service was especially mentioned were Zephaniah Cunningham, Paul and Helen Abrikian, Jack Evans, Robert Amritt, Clifford Meredith, Richard Philip and the late Dorothea Simmons. Logan Smith preached the sermon. Visiting Friends included Alice Kennedy, Anna McCracken, niece of the late Alsina Andrews, and Beth Jackson, who brought greetings from the 15th St. New York Meeting.

Kenneth B. M. Crooks

FRIENDS AND THE CORONATION

By George H. Gorman

Americans, it must be admitted, in general do not understand the British attitude toward royalty, but they are very interested in the Coronation of the Queen. George Gorman, our London correspondent, reports here on the ways in which British Friends are relating themselves to the Coronation. The report was written before the Coronation took place.

London Yearly Meeting has been invited to send a Friend to represent the Society in Westminster Abbey on the occasion of the Queen's Coronation. Redford Crosfield Harris, Clerk of the Yearly Meeting, has been appointed to attend. The wearing of court dress, which has sometimes been a problem to Friends in past years when they have attended state ceremonies, does not arise this time as it has been agreed that ordinary lounge suits can be worn.

Friends at Meeting for Sufferings were glad of this opportunity of showing their loyalty and deep affection for the Queen when they made the appointment for a Quaker representative to attend. They recognized their responsibility to support her by their prayers as she is consecrated for her high office. The presence of our Yearly Meeting Clerk in the Abbey will be symbolic of the united prayer of Friends for the Queen that she may know the guiding hand of God throughout her reign.

At the same time that the Archbishop

of Canterbury intimated that the Society was likely to receive an invitation for a representative to attend the Abbey service, he also informed Friends that the Ministry of Works would be allocating some seats in stands, erected by the Government, to the Churches for distribution to those of their members who wished to occupy them. A little later the Society was informed that there were six seats for distribution by them. Meeting for Sufferings had to decide whether to accept or reject these places.

Some Friends felt strongly that they should be rejected. Two main reasons were urged for this view. First that as the nature of the procession would be mainly of a military character it would be unsuitable for Friends to be present. Their attendance would be a tacit approval of the armed forces, and would weaken our testimony against all war. The second ground for refusal was that the pomp of the occasion was out of keeping with Quaker simplicity, and that the money spent on the seats (the charge for them is about \$11.00 each) could be put to better use in a needy world. One Friend disapproved of "mere sightseeing" but he, like all the others who spoke against acceptance, drew a sharp distinction between watching the procession to the Abbey, and the attendance of the Yearly Meeting Clerk at the actual service. That, they all agreed, was a religious act. A minor objection was that by accepting the seats Friends were accepting a privilege.

In opposition to these points the view was put forward that those who were sitting in the seats would in a real way be participating in the religious acts

that lay behind the outward ceremonies. They would witness the procession of the Queen on the way to her consecration. Many felt too that the Government was trying to be fair in the matter. Asking nation-wide organizations to allocate them ensured a distribution of places to all strata of society. Far from being a privilege it was urged that Friends would be sharing a democratic act.

The Meeting reached unity on the issue and agreed to accept the seats. A small committee was asked to make arrangements for their allocation to those Friends who in a private capacity wished to occupy them. They should also be responsible for paying for them so that no charge would be made on the Society's funds.

Quite a number of letters, some regretting and others welcoming the decision, were published in subsequent issues of *The London Friend*. Many of the writers who were grieved by acceptance seemed to have assumed that those Friends who are to occupy the seats would be doing so as appointed representatives. As pointed out above, this is not the case.

Friends will spend Coronation day in many different ways. Apart from the six Friends in the Mall seats, quite a number will watch the ceremonies on television. I have been quite surprised to discover how many Friends here own sets. Bootham School boys will see it on a large screen in the school hall. Many more Friends will listen to the radio broadcasts. Some are coming to London and will stand along the procession route. A number will take the opportunity of the public holiday to attend to their gardens. All will certainly join in prayer for the Queen.

YET HEAVEN HEARS

Each rockbound soul stands windswept and alone,
An inarticulate island in a sea.
Silent as stone, its shores have ever known
The tireless waves that pound eternally
Upon its edge. Although the waves' rough voice
May roar—may shake it with a shuddering force—
It finds no answering voice to sing its joys
Or chant its sorrows through the universe.
No tongue it ever finds—no way to pierce
Barriers of rock and sea that separate
Each from the others looming through the fierce
Enveloping waters. But when clouds abate,
All, all may learn the comfort of the sky
Whose stars hear every wordless litany.

—HELEN HIGGINS

LET MUSIC SPEAK FOR US

The doubts—the fears—the dark things that we feel—
Can words, even fated ones, express the strange
Half-understood impressions? To reveal
Deep-hidden moods, how much more fervently
Can speak the many-voiced orchestral score
That swells first with divine discord—contending,
Until at last it resolves itself, to soar
In tranquil peace. Words of what quality
Can rival those vibrant strings that speak and sing
Long pent-up griefs, or the final joy of their
Deliverance—or their awakening?
What words can match the spirit of the brass,
Whose blended courage marches with crimson flare?
Or what can equal the woodwinds' smooth serene
Flowing—like some strange phantom voyager?

—HELEN HIGGINS

Quaker Men in Action.....

News of Organization and Activities of Friends Men, Edited by Merritt Murphy, Secretary, Quaker Men.

ON TO CALIFORNIA

Preliminary plans for the first nation wide conference of Quaker Men were mapped at a meeting of the Executive Council in Richmond, Apr. 25.

The conference will be held next May 8-12 in California, probably at the East Whittier Meeting, at the same time the United Society of Friends Women have a conference at Whittier Meeting.

Highlights of the conference program include a banquet, two joint sessions with the women's conference, a sight-seeing tour, panel discussions, talks by outstanding lay leaders, and many other interesting features.

Many Quaker Men already are making plans to join the westward pilgrimage of Friends next spring. The identical dates of the two conferences provide an opportunity for husbands and wives to combine a California vacation trip with attending their respective conferences.

From advance indications, California Friends are not going to let California's hospitable reputation suffer in the least. They expect to have many pleasant surprises in store for visiting Friends.

QUAKER MEN EXPANDING

More and more Friends men are joining hands in this united movement for the Christian cause. Six local and Quarterly Meetings have been issued charters since the last report.

Here's the Charter Honor Roll for this month:

Bangor, Iowa, Quarterly Meeting.
Spring Valley, Calif., Monthly Meeting

Fairmount, Ind., Quarterly Meeting.

Fresno, Calif., Monthly Meeting.
Greenfield, Ind., Monthly Meeting.

Wabash, Ind., Monthly Meeting.

The Spring Valley Quaker Men meet every month with Murray Tenney as president. William Johnson is president of the Fairmount Quaker Men, who meet four times a year.

Lowell Mason heads the Fresno unit, while Robert B. Eggleston is president of the Greenfield group and Howard Roby is the leader for the Wabash men. Both the latter units meet monthly.

While many Friends men have joined in this program of Christian service and concern, there still are a large number of Meetings that do not have Quaker Men units. President Glenn Switzer

and the Executive Council have set a goal of a Quaker Men unit in every Meeting by 1955.

Our faithful women have been carrying too much of the load in too many of our departments for too long a time. Our men are long over due to swing into action and assume their rightful share of the responsibility and leadership.

The Quaker Men movement can revitalize Quakerism, not only on the local Meeting level but all across the Five Years Meeting. If the men in your Meeting need additional information or assistance in forming a Quaker unit, contact the secretary. The Executive Council is anxious to render all help possible to local Quaker Men units.

IT'S A MAN-SIZED JOB

Building the Kingdom of God is a man-sized job, Lynd Esch, president of Indiana Central College, told Western Quaker Men at their annual mid-year dinner meeting held at Second Friends in Indianapolis, March 10.

"All too often we men have put our religion in our wife's name," he continued. "We have filled our world with religion about Jesus and left it empty of a religion of Jesus. Christianity has been diluted and watered down. Our greatest need is for living examples of how Christians ought to live."

Women of the Second Friends served a bountiful dinner to more than 150 men. Devotions were in charge of Harold Duling of First Friends, Indianapolis, and special music was given by a male quartet from Hortonville consisting of Edward Linton, Lewis Morford, Edgar Weaver and Clinton Fields.

President Virgil Chandler presided at the business session, during which the name of the men's organization in Western Yearly Meeting was changed from Western Churchmen to Western Quaker Men to conform with the name of the nation wide organization, and nearly a thousand dollars in cash and pledges were contributed to the Quaker Haven Camp project.

A special guest introduced was Ray McCracken, president of the Quaker Men of Indiana Yearly Meeting. Western Quaker Men will meet again in August during the sessions of Yearly Meeting.

RAISING RASPBERRIES

An idea born during a father and son banquet held by the Leesburg, Ohio, Quaker Men is making tangible progress. Estus Harris volunteered to invest \$100 in the purchase of 600 2-year-old black raspberry plants for a God's Acre project.

They were set out on a half-acre tract of land furnished by Walter Cherry at the edge of Leesburg. It took 16 Quaker Men just two hours to do the job.

It is the plan of the Leesburg Quaker Men to set out 600 more plants from the sprouts in 1954 and another 600 in 1955, making an eventual project of 1,800 plants on about 1½ acres of ground.

(Continued on page 211)



CALIFORNIA QUAKER MEN

The Men's Movement in California is headed by this Executive Committee. Their contagion has caught elsewhere among the men of the Five Years Meeting, resulting in the formation of "Quaker Men" in 1950. This photograph shows California men at a recent meeting held in Whittier. Front row, left to right: Glenn Switzer, Harold Votaw; second row: Ernest Lamb (Director, Five Years Meeting Building Fund), Edmond Canfield, Laurence Payne, William Cammack, Robert Kimes, William Henley; back row: Donald Spitzer, Clifford Marshburn

The Sunday School Lesson

Prepared by Russell E. Rees

For July 12

A Pattern of Christian Behavior

Romans 12: 1, 2; 9-21

Reading the early chapters of the Epistle to the Romans, one is impressed with the theological and doctrinal character of the argument. It is an enriching experience to read from the beginning, and then come upon the 12th chapter at the end of the reading. It is somewhat like climbing, with great difficulty, a high hill and, coming to the top, looking out over a wonderful valley. It is like the Indian who scaled the mountain, and coming home was asked what he saw, and replied, "I saw the sun rising out of the ocean."

This chapter has been called a practical commentary on the Sermon on the Mount. I have heard Alvin Coate say that what people need is to get their religion out of their vocal chords and into their muscles. Here Paul is advising exactly that. What happens when one is a Christian? Is Christianity an end in itself, or the way one arrives at an end? Certainly this letter leaves no doubt about that. Theology which does not end in different behavior is not worth the energy used in the thinking.

Four elements of preparation are first listed. 1. Consecration of the body because of the mercies of God. 2. Sacrifice of self, not of something outside the self, not an animal nor a thing, not something dead, but the living self. 3. Renewing the mind; that is, allowing the Spirit of Christ to have control of mind as well as body, making it new, so that one becomes in truth a new man. 4. Negatively, resisting the pressures of the world; "Do not let the world squeeze you into its mould." Truth is not found by a majority vote. What the world says must not weigh too heavily.

This is followed by a description of love and its behavior which is closely parallel to the Sermon on the Mount. Love cannot pretend; the kiss of Judas, which pretended affection while hiding malice, is the ultimate evil. Love calls one to be thoughtful of others, ministering to their needs, rejoicing with those who are gay, sad with those who are in sorrow. It asks that a person should not return evil for evil, but good for evil, holding always goodwill even toward those who have wronged you. Vengeance must be left in the hands of God, for final settlement of evil is with him.

"Maintain the spiritual glow," Dr. Moffatt translates the passage, "fervent in spirit." Friedrich Von Hugel once told Rufus Jones the qualifications of a saint, saying that finally a saint must be radiant. He contrasted Abbe Huvelin and John Henry Newman, saying that Huvelin, in spite of all he suffered, was always joyous, while Newman was always depressing. "Newman, I felt... could indeed be beatified, but only Huvelin could be canonised." It is the inward joy, peace, poise and fire which must light the world. If the spiritual glow dies, no amount of external fire-works will light the world. The inner and the outer world form one pattern if one lives according to the message of Paul, which I think is also the message of Jesus.

Only those who come into such a relationship as set forth here can undertake the final admonition, to overcome evil with good. For it is certain that evil cannot be overcome with a little good brushed on the outside like enamel. If there are weaknesses in our goodness, evil will surely find them and decay will begin there. The Christian, Paul insists, is not just a bad man covered with a thin coat of goodness, but a New Man, created in the image of Christ.

Questions:

1. At what points are we tempted to "conform to the world?"
2. If you hold your own life up alongside this pattern at what points do you feel the most embarrassment? Does it call for repentance?

For July 19

One World in Christ

Ephesians 2: 8-10, 13-22

The Ephesian letter was written during Paul's imprisonment in Rome, at about the same time as the letter to the Colossians and Philemon. The three letters were sent to Asia Minor by Tychicus. It was probably intended as a circular letter, intended for a number of churches. There are no personal salutations, and in some places it appears that Paul was not personally acquainted with those to whom he wrote, a strange fact if it were intended for the church at Ephesus alone. The letter to the Laodiceans (Col. 4: 16), may have been the same letter. Because it finally found its home in Ephesus, it may have been called by that name.

Its grand theme is the unity of all men in Christ. God, who is no respecter of persons or nations, has extended his

grace to all alike. Men are not saved by works, that is by rituals or ordinances, but by the free act of God. It certainly is not a salvation which can be purchased by doing specific things. It is not offered to men because they are Hebrews, or Pharisees, but because they are men.

This act of God, says Paul, is His gesture of peace, making of all men, one in Christ. Whatever partitions had separated men are now broken down, and all are invited to fellowship in the name of Christ, in the household of one Father, God. Whether near or far off, whether Jews or Greeks, whether male or female, the offer is the same. The universal appeal of Christ is here given its theological interpretation.

The passage in this lesson concludes with the figure of the building, the chief corner stone of which is Christ. Its purpose is to create a habitation for God. A common humanity is thus seen to be the dwelling place of the Eternal God. It is not too much to say that a divided humanity indicates a divided Christ. He cannot be the complete revelation of God when he is considered the property, or the special Savior of one people. He is either the Savior of all, or he is not the Savior at all.

The first great hurdle which Christianity had to get across was the division between Jew and Gentile. "God is able of these stones to raise up children unto Abraham." The whole physical setting of the Temple emphasized this division by having courts for Jews, then for women, and finally for Gentiles. Do we duplicate this when we so largely organize our churches on the basis of race, rank and ritual?

Paul may not have been the first to grasp the universal appeal of Christ, but he is more forthright in declaring it. He became the Apostle to the Gentiles, and much of his missionary work was done among the people of the Gentile world. By the end of the first century there was no doubt but that the middle wall of partition had been broken down. All alike were offered the grace of God and the fellowship with Christ on exactly equal terms.

While we give intellectual assent to this proposition, we are often far from giving practical implementation to it. "To this day," wrote H. G. Wells, "this Galilee is too great for our small hearts."

Question:

1. Do you think that denominational differences are a real bar to fellowship with Christ? In what ways may they become hindrances? How can these hindrances be removed?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Francisco Estrello, member of Mexico City Friends Meeting who has travelled widely in the United States, has been appointed full-time assistant secretary of the Mexico agency of the American Bible Society.

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Mark E. and Nancy Richmond Peery have accepted the call of the Clintondale Monthly Meeting at Clintondale, New York. Mark Peery is a member of Western Yearly Meeting. He is a graduate of Earlham College and has attended Hartford Seminary. Nancy Peery is a graduate of Wellesley, and also attended Hartford.

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Kenneth Pickering, who has been serving as minister of the Friends Meeting at Long Beach, California, for the past three years, will return to the Friends Meeting at Winchester in the fall. He and his wife were pastors at Winchester before going to Long Beach.

* * * *

Robert Godsey, Program Director of the Richmond Regional Office of the American Friends Service Committee, has been named Acting Director of the Richmond Office. He succeeds Homer Coppock, who retired this spring. Robert Godsey is an Earlham graduate. He and his wife, Lavonna Reece Godsey, have also served with the A.F.S.C. in Puerto Rico.

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Frank C. Guyatt, former Friends pastor, attended the Coronation in England this month. He hoped to attend a few sessions of London Yearly Meeting while there, and to take pictures to add to his collection taken during the Oxford Conference and Tercentenary last summer.

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Laura E. Carson, a blind Friend, has prepared an outline study on the blind for Friends and other groups who wish to study the present situation of the sightless. In this study outline, she suggests ways in which churches can inform themselves about the blind, and participate in aiding the blind to lead satisfying and useful lives.

* * * *

Earle J. Harold has served as summer preacher at the Sandwich Meeting in New Hampshire for twenty-five years, with the exception of four war-time summers. Friends visiting the southern part of the White Mountains are invited to visit the Meeting, which is five miles west of Tamworth, N. H.

Earle Harold's summer home is in Wonalancet.

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James Thomas, pastor of the Spice-land Friends Meeting (Indiana), will go to University Friends Church in Wichita as associate minister in charge of Christian Education and Youth Work in September. Both James and Sue Thomas attended Phillips University. James Thomas has served as pastor at Spiceland for four years, and during that time received his Master's degree from Earlham College.

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Friends who use the *Speaks* Series pamphlets edited by Leonard Kenworthy to introduce others to the writings of the 33 Quaker, religious and political thinkers represented in the series will be interested in knowing that 142,000 copies of the *Speaks* booklets have been published to date. The latest pamphlet in the series is *Jesus Speaks*, using the Revised Standard Version text, which will be published in the fall.

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Myers Y. Cooper, former governor of Ohio, addressed the Wilmington College Reunion on May 30. An 1881 graduate of Lebanon National Normal University, which was merged with Wilmington College in 1917, Myers Cooper has been closely associated with the college, receiving an honorary doctorate in 1926. Now an octogenarian, he participated in the 1947 inauguration of President Samuel D. Marble.

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Kenneth Jones, son of Fred and Gladys Jones of the Seaside Friends Meeting in Jamaica, was a candidate as an Independent in a hotly contested by-election in Eastern Portland for a seat in the Jamaican House of Representatives. He ran third of seven contestants in the election; the winner, T. Adrian Gray, was a former member of the Happy Grove School Board of Governors. Kenneth Jones is clerk of the Seaside Monthly Meeting and a trustee of Jamaica Yearly Meeting.

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Arthur Chapman, a member of Richhill Friends Meeting, Northern Ireland, has been invited by West Branch Quarterly Meeting (Indiana Yearly Meeting) to visit the United States this summer. He will represent Northern Ireland at the Young Friends Conference at Guilford College, North Carolina. Four British young Friends and

one German young Friend, as announced in May, are also being sponsored by American Friends groups for visitation this summer.

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An article in *Collier's Magazine* entitled "Why Half Our Combat Soldiers Fail to Shoot," has been reprinted by the American Friends Service Committee. In this article, the psychological reasons behind the fact that "in any given action of World War II, only 12 to 25 per cent of all the combat soldiers who were armed and in a position to fire their weapons at the enemy were able to pull the trigger" give added emphasis to Friends' belief in peace and peace-making. The reprint pamphlet can be obtained at the regional A.F.S.C. offices.

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Watford Preparative Meeting in Watford, England, has met since 1903 in a temporary structure, which it has now outgrown. The Second World War halted progress on raising funds for a new building, and Watford Meeting now appeals to Friends to aid them in accumulating the necessary \$5,000 still needed toward the estimated cost of \$25,590. American Friends interested in helping British Friends bridge this gap may contact the Meeting treasurer, Percy A. Leonard, 52 Bushney Mill Lane, Watford, Hertfordshire, England.

* * * *

A Conference and Workshop on "A Christian Policy for Peace," was sponsored by Minneapolis Friends Meeting, Lake Harriet Methodist Church, and the Minneapolis Fellowship of Reconciliation on May 3 at the Friends Meetinghouse. Guest leaders included Ray Newton of the A.F.S.C.; Dr. J. Huntly Duprey, dean of Macalester College; John Jacobson, local labor leader; Rev. Dennis Nyberg, pastor of Lake Harriet Methodist Church; and Richard Newby, pastor of Minneapolis Meeting. Workshop sessions were held on such topics as "Making the United Nations Effective," "Raising World Living Standards," "Is Disarmament Possible?" and "The Pacifist Approach to Life."

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As a result of concern expressed at the California Yearly Meeting's Peace Board gathering this spring, Roscoe L. Warren wrote a letter to President Eisenhower summarizing replies to the question: "What can Christians contribute to peace in Korea?" which was raised by *The Christian Century* earlier in the year. The letter indicated the

responsibility of Christians in rebuilding Korea; in continuing negotiation, demonstrating friendship to peoples under communist rule as well as allies; in limiting the Korean war; in housecleaning in the areas of civil liberties, race discrimination and materialism at home; and in supporting the United Nations.

* * * *

Complete merger of the Arch Street and Race Street Yearly Meetings of Friends in Philadelphia may become a reality in 1955. The groups have been working toward gradual union since 1945 when they formed a Philadelphia General Meeting to convene every Fall and hear reports from a number of joint committees. Twenty-six of the 130 local Meetings already have taken a united status. A "Common Book of Discipline, Faith and Practice" will be submitted to all local Meetings in the coming year. If reactions are favorable, and the two Yearly Meetings give approval in 1954, a complete union could be effected the following year. The two Philadelphia Yearly Meetings have been separated since 1827.

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Copies of the following Minutes from the Orange Grove Friends Meeting in California were sent to President Eisenhower, Secretary Dulles, U.S. Representative to the United Nations Cabot Lodge, California's state senators and the Pasadena representative: "In the spirit of concern for peace, greater understanding and goodwill between men and nations, Orange Grove Meeting of the Religious Society of Friends at its monthly meeting for business, 4-12-53, reaffirms its continuing support of international co-operation through the United Nations. This Meeting, therefore, stands opposed to the Bricker Resolution (SJR 12) in the belief that its over-all effect would be to weaken the United Nations in its peace-making function and make difficult United States' ratification of the Genocide Treaty, the Human Rights Covenant, and agreements on universal disarmament."

Friendly Fellowship

VAN WERT, OHIO—A rededication service was held at Van Wert Meeting on May 3 which marked the completion of redecorating the interior of the church from the audience room to the basement. One of the Bible School classes undertook the renewal of paint on the walls and floors of the basement. The entire church participated in subscribing to the work on the interior of the upper floor of the building. The church is much indebted to Lester

Boyd, superintendent of the Bible School, for the quiet but effective way in which he kept the work of raising the money for this project before us. It can be truthfully said that no noisy campaign was made for raising this money. Many hands willingly took care of the final cleaning and ordering after the painters had finished their work.

We think it is significant that this work is completed in the eightieth year of the founding of this church, the first Meetinghouse having been dedicated in 1873. There were stirring times there as Joseph Wakefield, the first of a long line of faithful preachers, came and gave of his time and effort to make this a permanent work in this place. A remarkable revival was held under the leadership of Harvey and Allie Bergman, who established a record both in the length of time of the revival (three months) and the number of people converted (literally hundreds). Many of these joined Friends, necessitating the expansion of the Meetinghouse. The idea of expansion reached its zenith under the ministry of Tennyson Lewis, who was pastor when the present building was dedicated in 1910.

During these eighty years, as nearly as we can learn, about twenty-two ministers have served the Meeting, including five women. The first was Joseph Wakefield, who first came here in 1871; the latest is John R. Walter, who came in the fall of 1952.

Two factors made this service very enjoyable—fine weather and a good company of people. We feel that all who attended these services and listened to the good words of our Yearly Meeting General Superintendent, John Compton, were repaid indeed for their effort. We believe that the entire congregation is encouraged and is determined to go on to the next great project that awaits us.

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COLLINS, NEW YORK—Collins Monthly Meeting held May 7, gave approval to the informal request of the new Meeting in Jamestown that it be set up as a Preparative Meeting under care of Collins Monthly Meeting. Howard and Mae Taylor of Riverton, N.J., gave a most interesting presentation, with pictures of their year of service in Japan. Toshi Ishada, teacher in Tokyo Friends Girls School, now studying at Pendle Hill, brought greetings from the Japanese people. Dr. Ernest Paulsen, Vienna trained physician and now a member of Jamestown Friends Meeting, rendered two very acceptable violin selections during the evening. Five new members of the Jamestown Meeting and ten who have united with the Collins Meeting were recognized during the social hour. Visiting Friends were

present from Jamestown, Quaker Bridge, Lewiston and Niagara Falls.

Edith Baker

Under the guidance of Frances Smith of Rochester, a group of fourth to seventh grade children from six central and western New York Friends Meetings, assembled at Collins on May 16 for an informal Fellowship Day with the children of similar ages and residents at the Thomas Indian School, located in the Collins community. During the morning the fifty-five youthful Quakers toured the Indian School buildings and grounds. At noon, thirty Indian children were guests of the Friends group for a "camp out" dinner in the woodland back of the Collins public school. In the afternoon an informal program was presented on the school grounds. After songs and a worship service, Al Douglas, Cherokee Indian and activities director at the Thomas Indian School, with the help of four older boys, presented a program of Indian dances and interpreted Indian customs, past and present. The afternoon concluded with a soft ball game, under the direction of Donald Knapp of Poplar Ridge. Resulting scores were not announced. It is hoped that this is but the beginning of continued fellowship between Indian and Quaker groups of boys and girls in western New York. Collins Meeting has the advantage of having a few Indian children in the Sunday School.

* * * *

HIGH POINT, NORTH CAROLINA—Springfield Meeting sponsored this spring a series of Sunday evening panel discussions on "What it Means to Be a Quaker," with various Sunday School classes aiding Pastor Millard Jones in the program.

On May 3, the birthday of the Meeting, offerings were brought to the building fund, paying off the debt on the newest annex to the building and beginning another fund for improvements. Robert Frazier of Greensboro, was speaker at the birthday celebration.

* * * *

ITHACA, NEW YORK—The Ithaca Monthly Meeting of Friends, in existence since 1913, has just this year affiliated itself with the Scipio Quarterly Meeting which belongs to both the New York Yearly Meetings. We hope that with time this new association will deepen our spiritual fellowship and widen the scope of our service.

We have for some time been sending monthly CARE packages to Korea, but recently a concern that we establish a more personal relationship there was expressed. Inquiry addressed to the A.F.S.C. brought news of a new community hospital to be established in

Korea, for which funds are needed. We shall contribute to this work and hope to make contact by mail among the people concerned with it.

The Meeting is especially pleased this year with its First Day School under Edith Edgerton's direction. Its four classes meet just after the Meeting for Worship, and many parents bring their children for the last half hour of the adult Meeting.

Anne M. Rawsen

* * * *

FISHERTOWN, PENNSYLVANIA — The Fishertown Monthly Meeting and Dunning Creek Monthly Meeting observed the 150th anniversary in April in the Orthodox Friends Meetinghouse. Audrey Ickes and Doris Winegardner wore Quaker dress of earlier years. There were musical duets by Joseph Miller and Clarence Winegardner and a baritone solo by Ivan Way. Fred Ickes gave the early history of the Meeting, and others spoke of the past within their recollection—the faithfulness of representatives from the Preparative Meeting going each month on horseback ninety miles over the mountains to attend Monthly Meeting at Menallen, Pa. Our Yearly Meeting Secretary Marlin Dawson, Louis Mueller, and Ellsworth and Naomi Tanner from Baltimore, Maryland, were present, as well as several non-resident members. A second commemoration was held at the time of their Quarterly Meeting on June 16 in the Hicksite Meetinghouse. This also was a joint meeting of both branches of Friends. Mary E. Way

* * * *

THOMASHOF, GERMANY — This year's meeting of the European Section of the Friends World Committee was held over the Easter week-end at Thomashof, some miles from the city of Karlsruhe. Twenty-four Friends were present from ten European countries and one Friend from the U.S.A. The new chairman and secretary, Norah Douglas and Archer Tongue, who both speak French and German, together with some other Friends helped with translating where necessary. Throughout the whole week-end there was a feeling of unity. We were reminded of three other groups meeting at the same time, one of friends of the Friends at Gavinana in Italy, one in Berlin at which some East German Friends were to be present, and the third the Near East Yearly Meeting gathered at Ramallah after a lapse of many years.

One of the chief concerns of the week-end was that of holding a small conference for European Friends when the vital question of the relationship of the Society of Friends to the various peace organizations and conferences could be examined, at the same

time considering the fundamental and spiritual issues involved in the Quaker attitude toward Communism. It was proposed that such a conference should be held in Berlin after Yearly Meeting in July. It is particularly desirable that Friends from East Germany should be able to attend. Barbara J. Wigham

* * * *

OSKALOOSA, IOWA — Four hundred women from the missionary societies all over Iowa met in the annual Spring Conference of the Women's Missionary Union of Iowa Yearly Meeting in April at William Penn College. President Versa R. Harvey was in charge, with Louise Davis as secretary, Carol Kidney at the piano, and Helen Knight leading the assembly in song. Morning devotions were conducted by Helen Oakley, missionary on furlough from Guatemala, and afternoon devotions were led by Fleda Hadley, former president of Iowa W.M.U. Special music was provided by a male quartet and a mixed quartet, both of William Penn College, and by Miriam Beeson, who with her husband, Dr. Wilbur Beeson, will leave soon for missionary service in Africa.

Speakers included Eleanor Zelliot, who told of her recent visit to the Friends School in Ramallah, Jordan, and Dr. Wilbur Beeson, who gave a challenging message on "We Can If We Will." Workshops were conducted by Blanche A. Conover, Naomi Olsen, Clara Bierman, Margaret Michener, Esther Figgins and Ruth Briggs.

Short term projects adopted were a contribution to the William Penn College Furnace Fund and a contribution to the Beeson Gift Luggage Fund. A gift of three coffee urns was given to the college kitchen by the women attending the conference. This conference was by far the largest of its kind ever held among the Friends women in Iowa Yearly Meeting. Dr. Charles S. Ball, president of the college, offered the closing prayer. Versa Harvey

* * * *

VANCOUVER, BRITISH COLUMBIA — Northwestern Quarterly Meeting made up of four Monthly Meetings—Vancouver, B.C.; Victoria, B.C.; University, Seattle; and Willamette Valley, Oregon—met in Vancouver in April. An unusually large attendance, particularly good planning and generous hospitality made the gathering fruitful and most enjoyable.

All reports were encouraging and showed active concern along many lines. There is experimentation in educating the children in ways of Quaker worship in all Meetings. It was suggested that the Education Committees of these groups get in touch with each other and prepare for a full discussion at our next Quarterly Meeting.

The Argenta Friends group at Kootenay Bay (many of whom are former members of Tracy Meeting, California) reported a large and very fruitful Easter Conference. Since most of these Friends have been members of long standing, the Quarterly Meeting is recommending they be made a Monthly Meeting in Pacific Yearly Meeting. In response to a concern by Karlin Capper-Johnson of Portland, it was suggested that Monthly Meetings take up the study of the U.N. Charter in preparation for the revision of the Charter scheduled for 1955. Portland Preparative Meeting has changed its name to Multnomah Preparative Meeting to avoid confusion in having two Friends Meetings with the same name in that city. Our next Quarterly Meeting is scheduled for the fall in Seattle.

* * * * Ethel Miller

HORTONVILLE, INDIANA — The Annual Ministers and Workers Conference of Western Yearly Meeting was held in the Hortonville Meetinghouse on May 5 and 6, carrying its theme, "Church Expansion—A Sharing Ministry," into each of its services. The one-half hour of Worship Through Music, at the beginning of each session was conducted by Norman Young. We learned through this that we could share our ministry through our music. Others on our Who's Who were Norval Webb, pastor of First Friends at Richmond; Murray Johnson, pastor at Marion, Indiana; and Glenn Reece, general superintendent of Western Yearly Meeting.

Murray Johnson's message on "Resources of the Pulpit Ministry," reopened for our pastors many channels from which to draw. He said, "There are all kinds of magazines, books, papers and literature, but there are three unfailing resources: God, Man and Redemption."

Norval Webb presented a challenge to our modern pastoral Quaker Meetings and Ministry, saying, "Never think there can be a Quaker ministry aside from the fellowship of worship. The ideal of the Quaker ministry is that the fellowship be kept alive regardless of surrounding circumstances and persons. Following the fellowship of worship each of us should cry, 'Drive us forward with the apostolic fervor of the early church.'"

It was very fitting to close the Conference with Glenn Reece's concern for better Meetings and a better Yearly Meeting. His first concern was that our Meetings might literally be as the church at Ephesus, "Rooted and grounded in love."

Seventeen original oil paintings, the work of three Westfield Quarterly Meeting Friends women, graced the walls in the dining room for the enjoyment of the visitors. Violet Linton

QUAKER MEN

(Continued from page 206)

Cultivation and picking of this God's Acre program will be done on a volunteer cooperation basis. The average raspberry yield in the Leesburg area is reported to be 3 pints per plant, thus from the original 600 plants a harvest of 900 quarts may be expected. The berries will be marketed locally, with the price ranging from 50c to 60c a quart. When the entire 1,800 plants get in production, the Leesburg Quaker Men anticipate an annual income of from \$1,000 to \$1,500, all of which will be used for Christian work.

BIRTHS

CUSTER—To Gene and Roseann Heeter Custer, a son, Tod Andrew, on April 24, at Wabash, Indiana.

GREEN—To Richard and Phyllis Morgan Green, a son, Richard David, on March 19, at Kokomo, Indiana.

SNYDER—To Harold Ray and Martha Buck Snyder, a daughter, Denice, on May 11, at Kokomo, Indiana.

MARRIAGES

BRANDENBURGH-MOORE—Mary Isabelle Moore, daughter of George H. and Evelyn Moore of Oskaloosa, Iowa, to Donald C. Brandenburg of Stuart, Iowa, on June 5 at the College Avenue Friends Church in Oskaloosa. Both are students at William Penn College.

MOFFITT-MACON—Glenda Ann Macon, daughter of Frantz and Edith Macon of Holly Springs Meeting, North Carolina, to Terry Moffitt, son of Mr. and Mrs. Roy Moffitt, on May 3, at Holly Springs Meetinghouse, Bertha V. Smith White of Belvidere, North Carolina, officiating.

MOYER-PEAS—Evelyn Peas, daughter of Mr. and Mrs. Arthur Peas of Wabash, Indiana, to Edmund Moyer, son of Orville Moyer and Mrs. Christie Lehman of Wabash, on April 26, at the Wabash St. Methodist Church.

WALKER-VOTAW—Marilyn Grace Votaw, daughter of Ethel A. Votaw of Whittier, California, to Norman Hague Walker, son of Samuel J. and Helen E. Walker of Whittier, on June 6, at the First Friends Church in Whittier. The couple will be at home in Oxnard, California.

DEATHS

ARNOTT—Marie Karnes Arnott, on April 9, at the Greenfield Municipal Hospital in Greenfield, Ohio, at the age of 47 years, of cancer. She was the daughter of Harry O. and Minnie Cole Karnes and was a birthright member of Fall Creek Friends Meeting. Her husband, Homer Bruce Arnott, passed away six years ago. She is survived by her mother, Minnie Karnes; one sister, Luella Locke of San Diego, Calif.; and five children, Gordon Bruce, Ella Jane, Joseph Scott, Franklin Karnes and Patricia May Arnott.

COOK—Charles Gilpin Cook, on April 17. He was born in Darlington, Mary-

land, on November 25, 1866. In 1899 he came to Brooklyn, N. Y. to teach chemistry in one of the high schools and associated himself with the Lafayette Avenue Meeting. He was a charter member of the Brooklyn Church and Mission Federation and, at the time of his death, a member of the Committee on International Justice and Goodwill. He was greatly interested in missions and for some years represented New York Yearly Meeting on the American Friends Board of Missions. He was also chairman of the New York Yearly Meeting Board of Missions for a number of years.

COX—Martha Alice Cox, on May 10, at the Effie Bell Nursing Home at Galveston, aged eighty-nine. The last pioneer resident of Amboy, she was a lifelong member of the Amboy Friends Meeting. Funeral services were held at the Amboy Meetinghouse with Charles Lampman officiating. Burial was in Park Lawn cemetery.

DAVIS—Sylvia Modisett Davis, on May 9, at Des Moines, Iowa. She was a graduate of Earlham College and had taught in Indiana, Friendsville, Tennessee and Des Moines, Iowa. She was a member of First Friends Meeting in Des Moines, and had served the Meeting in many places of responsibility. She had been an active co-worker with her husband when he was a minister of the Ackworth Friends Meeting for more than twenty years. She had a deep interest in the American Friends Service Committee, and had served in organizing the Scattergood Refugee Hostel at West Branch. Surviving are her husband, Everett Davis, principal of Woodrow Wilson Junior High in Des Moines; a son, Joseph of Kansas City, Mo.; a daughter, Patricia DeWitt of Jonesboro, Ark.; a brother, Herman Modisett of Terre Haute, Ind.; and a grandchild. Funeral services were in charge of the pastor, Herbert Pettengill.

THOMAS—Wilbur K. Thomas, on April 15, at Monterey, Massachusetts, aged seventy. He had served as pastor of Boston Monthly Meeting, when that group had a Meetinghouse in Roxbury, from 1908 to 1918. From 1918 until 1929 he was the executive secretary of the American Friends Service Committee in Philadelphia and it was under his care that the first European relief program was carried out after the first World War. From 1929 to 1946 he was the director of the Carl Schurz Memorial Foundation. Since retiring he lived in Monterey, Massachusetts, serving as the pastor of the Congregational Church of Otis, Mass., at the time of his death. Wilbur Thomas was born in

Amboy, Indiana. He graduated at Friends University, and did further study at Brown, Yale and Boston Universities. Surviving are his wife, Elizabeth Folger Thomas; a son, T. Folger Thomas; and two daughters, Helen Galsford and Elizabeth J. Bowles. Memorial services were held in the Twelfth Street Meetinghouse in Philadelphia.

POETRY CONTRIBUTOR

Helen Higgins, Liberty, Indiana.

The Quaker Council, which is composed of women's groups of the First Friends Meeting in Indianapolis, places *The American Friend* in a magazine rack for religious papers at the Union Station in Indianapolis.

Perhaps your group could see that copies of *The American Friend* go to a local library or some other public place where they can be generally read!

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico—Friends Church, 341 Dallas N. E. Bible School, 9:45 a.m. Morning Worship, 11:00 a.m. Evening Service, 7:30 p.m. Hubert H. Nicholson, Minister. Visiting Friends always welcome.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street, Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati Friends Meeting, 2910 Eden Ave. (one block north of University Ave.). Take bus 55 or 78 to University Ave., walk east four blocks to Eden. First-day School, 9:45; Meetings for Worship, 11 a.m. (semi-programmed); 8 p.m. (unprogrammed). Vivian Schneider, Clerk, 26 Lakewood, Phone UNiversity 6447. Don Stanley, Pastoral Minister, 876 Lafayette, Phone Mulberry 6528.

Citrus Heights, California—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 96E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m. Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado—Friends Meeting, 4100 Shoshone Street, Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

Detroit, Michigan—First Friends, 9640 Sorrento, S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30. Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Jacksonville, Florida—Meeting for worship every Sunday, 11:00 a.m. in the Y.W.C.A. Clerk, J. William Greenleaf.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, Richmond 70716.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30. Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

New Bedford, Massachusetts—Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381. Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City, from May 3 through September each Sunday at 11:00 a.m.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m. Church School; 11:00 a.m. Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

Phoenix, Arizona—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Grant Fraser, Clerk.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone Filmore 3107.

Raleigh, North Carolina—The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popple Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington—University Friends Meeting, 3959 15th Ave. N. E., Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross, minister, Vermont 3579.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

Traverse City, Michigan—Long Lake Friends Meeting, North Long Lake Road, John I. Wright, Pastor; Church School 10:00 a.m. Meeting for Worship 11:00.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write Thomas McCleneghan, 223 N. Mountain Ave. Phone 25960.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker, Minister. Dial 2-3373.

Worcester, Massachusetts—Worcester Friends Meeting, 19 Oxford Street. Sunday School 10:00 a.m.; Meeting for Worship 11:00 a.m. Pastor, Mark Rouch, 19 Oxford St., Tel. 68711.

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